491 one-lane affairs, which pass through woods of oak and pine
and marshes filled with cat tails. The church itself is an
346 impressive structure, built by the cooperative labor of the
461 men many years ago, each of whom hauled an allotment of con-
496 crete blocks from the boat landing in ox carts over the
493 deeply rutted sand roads. It was built in a location equally
368 distant from the "four corners" which were populated at that
time, and faces due east. Preceding the major morning ser-
794 mon, three Sunday-school classes are held simultaneously in
the church sanctuary, with oral reading and discussion of a
printed lesson a major component of the lessons for all age
796 groups. Formal preaching is held one Sunday each month, with
[793 morning and evening services conducted by a well-educated
[794 minister who comes from Georgetown. On other Sundays, ser-
vices are conducted by church members. The most prestigious
794 social grdup on the island is that of the Board of Deacons
571 of the church; this small group of six or seven of the oldest
men conducts the major business of the island. Other busi-
595 ness is conducted by two women's clubs or "lodges," which
often meet on Sunday afternoons in the abandoned schoolhouse.
Other social activities are parties, adult education classes,
527 music and dancing, and story telling. Community parties
873 are sometimes held in the old school building, and adult
education classes have been conducted there as well. Music
533 is a highly valued activity in every age group, as evidenced
535 both by the singing for Sunday services and by the dancing

11: Johnson H-4,5 (no date) 1930
(1525-ca. 1880)
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THE NEGRO AS A LANDOWNER

175 423 The opportunity to buy land of their own created the first real excitement among the Negroes which had occurred since "gun shoot." They were all astir trying to stake out claims and then trying to get their claims considered by the commissioners. They had the money which 175 they had earned as plantation hands for the Government 423 and as laborers at the camps with which to meet the pur- 434 chase price. Besides, many of them had sold fish, chickens, and garden truck to the superintendents and the soldiers. W. C. Gannett estimated in 1863 that a driver on one of the St. Helena plantations had made four or five hundred dollars since the Federal occupation. "He is all ready to buy land," he wrote, "and I expect to see him in ten years a tolerably rich man."[87] Many Negroes who did [476] not have sufficient funds to buy tracts of the size they desired organized clubs and bought land in this way.[88]

175 423 Whenever it was possible the Negroes chose to purchase land on the plantations where they had been born. In staking out their claims they invariably moved their cabin in the "street" to the new plots of land, and started life as landholding citizens on the very ground which they had cultivated as slaves. Thus the transition from slavery to freedom scarcely interrupted the daily routine. Now they had freedom of movement, but with it [434] had come the responsibility of earning their own living, [241] and the only method open to most of them was the cultivation of their little tracts after the manner learned in slavery.

[87] *Letters from Port Royal*, p. 37n.
[88] *Beaufort Republican*, May 30, 1872.